

The HOME BEAUTIFUL

Flowers and Shrubs— Their Care and Cultivation



An Excellent Treatment of the Front Door With Ivy Trained Over the Pillars.

FLORAL HINTS

By E. VAN BENTHUYSEN.

Considering the small amount of care it requires, there is no flower more satisfactory and beautiful than the dahlia.

Such hardy bulbs as hyacinths, tulips, lilies, crown imperial, phlox, iris and the like, do better, as a rule, if allowed to remain in the ground undisturbed for years.

If you have any cold-frame plants, such as violets, roses and carnations, don't fail to expose them more and more to the air for gradual hardening off before planting.

Try growing geraniums this year. Next to marigolds, they will give more satisfaction for the trouble expended than almost any other flower mentioned.

When your Easter lilies get through blooming, water them until the leaves begin to fade, then withhold water until the tops die. When that occurs you can put the pots in the cellar and leave them there until autumn.

Gladioli bulbs will blossom a year earlier if potted before planting. Being dry, the husk requires a long time to soak up so the new growth can penetrate it, but if it is removed growth starts at once.

For a perpetual delight all summer few vines are better to grow than the Madeira and the Columbian climber.

Their foliage is of a very rich, glossy green, and the delicate white flowers, or flower-clusters of the Madeira vine, are not only abundant, but deliciously fragrant. Both vines are easy to grow and in a fairly good soil will attain a height of 20 to 25 feet.

Although the asparagus asparagus produces only tiny flowers, its foliage is so gorgeous, so green and restful to the eye, that it is a plant much to be desired. Not requiring a great amount of sun, it can be placed back of other plants and, if somewhat above them, its rich beauty will not be a charming foil.

For speedy results there is no annual vine more desirable than the morning glory, in all its varieties. While it is true that the blossoms are not lasting, they present a lively spectacle in the morning, adequate to reward anyone rising in time to review them.

It is doubtful if there is any other one thing in the culture of house plants so little understood as the proper application of moisture. Generally the best way to determine when a plant needs water is to take a pinch of the soil and rub it between the thumb and finger. If dry enough to become powdery, water should be applied; but if it is still so damp as to mold between the fingers no more water will be needed for a time. Lilies are, of course, an exception to this rule, and, in fact, almost all kinds of bulbs.

Fansies are a desirable flower to have and a 5-cent package will be sufficient for one ordinarily to grow. They want to be started indoors in a box full of rich soil and kept in a slightly shaded place. The dirt should be damp all the time, to insure which requires frequent watering; and when the seedlings are planted out it is better on this account to have the bed on the north side of the house. There, if

among your neighbors and work against the common enemy. Dig or plow it up to the smallest root and branch, for it is so tenacious to life that a twig allowed to lie upon the ground has been known to take root. If every root cannot be dug trench the broken end with crude oil or some strong acid. A load of fresh manure dumped on it in August will finish it.

Let your light shine in the back yard, that there shall be nothing hidden.

Industry is the mother of good luck.

KILL OUT THE POISON IVY

Wage war upon the poison ivy and keep at least the home place free from it. Only the most drastic measures have any effect upon it.

Teach the children to avoid it and any climber that has three-lobed leaf. While poison ivy is not fatal in its effects and many people are immune from its attacks, it causes much unnecessary suffering and it often affects and impairs the health.

Start a crusade against the pest

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INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of the Sunday School Course in the Moody Bible Institute of Chicago.)
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LESSON FOR JULY 9

THE THESSALONIAN CHRISTIANS

LESSON TEXT—1 Thess. 2:17-20; 4:13-18; 5:14-24.

GOLDEN TEXT—If we believe that Jesus died and rose again, we believe also that he is fallen asleep in Jesus will God bring with him.—1 Thess. 4:14 R. V.

This epistle is probably one of the earliest of Paul's letters (A. D. 50-53). It links itself closely with the seventh chapter of the Book of Acts. Driven from Berea, Paul goes to Athens and later to Corinth, while Timothy returns to Thessalonian and carries a report to Paul at Corinth. Whereupon, perhaps within six months, Paul writes this epistle. A study of the two letters addressed to this church teaches us how Paul advised and instructed his Gentile converts. The first is a particularly cheerful, positive and helpful exhortation.

I. Thanksgiving and Testimony (1:1-10; 2:17-20). (1) Salutation (1:1). The phrase, "the church of the Thessalonians which is in God" is nowhere used. Some think it to be unique because Paul had so little to commend or to criticize. The deity of Jesus Christ and that grace and peace proceed from God is clearly set forth.

(2) Thanksgiving (vv. 2 and 3). (a) For works of faith; (b) for their "labor of love"; and (c) their "patience" (endurance). That these words were "in the sight of God" is evidence of their genuineness, and such spiritual fruitage awakened (3) Knowledge in Paul's mind (v. 4). They were "elected" to salvation, holiness and happiness (see Rom. 8:29; 1 Pet. 1:2; Eph. 1:4; Rom. 8:29).

(4) Testimony (vv. 6-10). Paul could appeal to the known conduct of himself and his friends to substantiate, to prove, the standing of those candidates for holiness who had been "elected." His words had not come to them in mere exhortation and eloquence but "also in power," which governed their conduct. This was not to win applause, but in his own case he labored for their sakes (v. 5) and in their case they had received the word "with joy" in the midst of afflictions to them that they became examples (patterns or types; literally, like the far-echoing notes of a trumpet) (v. 7) to all that dwell in the regions thereabout. Their obedience, consistency and missionary spirit (vv. 8-10) sound forth everywhere, and all that needed to be done was to say, "Behold the church of Thessalonians!" (5) Paul's glory and joy (2:17-20). Paul sets forth his character as a Christian worker (2:1-16). (a) His physical boldness (vv. 1, 2). (b) His intellectual impartial teaching (vv. 3-6), affectionately kind (v. 7), unselfish, working for his own support (v. 9), holy and consistent (13-15). No one "had anything on him," and such a life dares to be bold, though it is the way to freedom (v. 15). (6) Paul's desire (2:17-20). He here sets forth why this letter was written. Separated from them by persecution, he desires to return and supply the things they were lacking and to see face to face those whom he loved. Satan prevented (v. 18) doubtless using the bitter persecution stirred up against him. He had therefore sent Timothy from Berea to comfort them (3:1-5), who had made such a good report (2:14-16) that urged Paul to greater prayer (v. 17-18) for their behalf.

II. Ignorance Illumined (4:13-18). Paul rebukes certain sins (4:1-12), exhorting them to godliness and to love one another. He then touches upon a doctrine which was one of his strongest reasons for writing to these "Thessalonians." The imminent return of Christ had been strongly emphasized, but in the months of Paul's absence some of their number had died, died without seeing Christ's promised glory. Would those who remained have any advantage? The dead saints when Christ should come, would be set their thinking aright that Paul writes. This he does by outlining the great and blessed hope of the church in its "rapture" at Christ's coming. This is more clearly set forth here than anywhere else in the New Testament. Those who mourned over departed loved ones are not to "sorrow as those who have no hope." Jesus is risen, everlasting Savior and king, is certainly coming again in his kingdom of glory, "with a shout, with the voice of the archangel." Their sorrow is not that of the world, for those departed are not "sleeping" and will come back with Jesus when he comes. Together they will sleep and we who are alive shall be caught up "to meet the Lord in the air," all to dwell together forever with the Lord, in one glorious company when his kingdom is fully come and his will is completely done on earth as well as in heaven. Their bodies, risen from the grave and reunited to their souls in a glorified condition, and we who remain, the whole church or body of Christ caught up like Enoch of old (Heb. 11) or Elijah—a glorious hope! This is not alone Paul's word upon this question, but this he says "by (or in) the Word of God" (v. 15). No wonder then, that we should comfort one another "with these words" (v. 18).

The Lord, who is now in heaven (Acts 1:9; Eph. 1:20), shall himself descend from heaven; not his spirit, not a great revival army of angels, or social reconstruction of society, but he himself, personally, visibly and bodily (Acts 1:11; Jno. 14:18; Heb. 9:28; Phil. 3:20, 21).

Paul's description of the events of "this second coming," this rapture of the church, had not yet been fulfilled, but he and the disciples were not mistaken as to its nearness, its imminence.

III. The Hope of Church and State (5:14-24). The letter closes with moral exhortations with reference to spiritual leaders, care of one another, the spirit of prayer; and he exhorts them not to "quench the Spirit" by despising prophesying, that preaching and testifying which can be exercised by the weakest, feeblest member of the church if he be Spirit-endued.

To meet error they are to "prove all things, holding fast that which is good but abstaining from every form of error."

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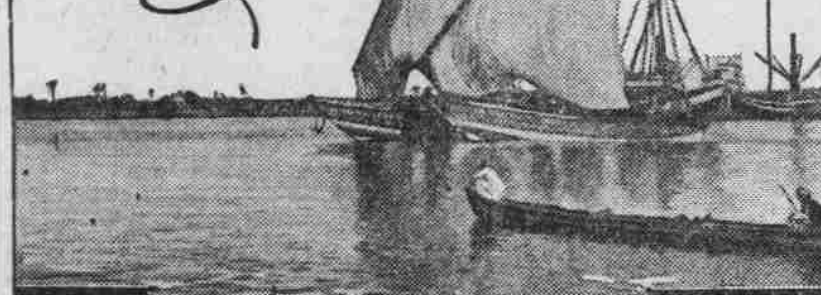
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On the Mighty Tigris



PICTURESQUE CRAFT ON THE TIGRIS

ALONG the flooded banks of the Tigris river the English campaign in Mesopotamia is still being waged. It has brought into the limelight this great water course of western Asia which has almost as many historical associations as the Euphrates, which flowed through the Garden of Eden. A bulletin issued by the National Geographic society gives an interesting account of this highway of ancient civilization, which seems to have assumed once more the role of history maker.

The great Tigris, upon whose banks there flourished the magnificent city of Lagash and the great Babylonian empire more than three thousand years before the Christian era, today has fallen to such lowly estate that even the Turks and Arabs, whom it sustains, scorn to do it honor. Almost contemptuously they have given it the sobriquet, "the cheap camel," because it is used by the natives of its upper reaches to bring down rafts or keels from Diarbekir to Bagdad.

In the word is sold while the inflated skins used as floats are deflated, and the keels are used as rafts. The Tigris, which is traversed by small boats for a distance nearly four times as great as the navigable reaches of the Hudson river, flows past many ruins which have proved an almost inexhaustible mine of information for archeologists. Opposite Mosul, from which we have derived the word muslin, applied to the fabric first imported into Europe from this town in the twelfth century, there are to be found the extensive remains of what was once the mighty Nineveh, ever associated in the popular mind with the Biblical account of Jonah, the great fish and the gourd vine.

Ruins of Once Mighty Assyria. Sixty miles down the river from Nineveh, which was the last capital of Assyria, there square the mean little Arab village of Kalat-Shergat, on the buried ruins of Assur, the first great city of the Assyrian empire. It was in honor of their god Assur that high priests founded the city of the same name. These priestly builders and administrators were at first under the suzerainty of Babylon, but when that empire fell into decay they succeeded in establishing themselves as independent kings, founding a dynasty which held ruthless sway over the region of the Tigris and Euphrates.

Another historic place on the banks of the Tigris is Nimrud, which legend tells us was built by the Biblical hero who in addition to being a mighty hunter is credited with having been the possessor of the Tower of Babel, and also with having cast Abraham into the fire because the father of the Israelites refused to worship idols.

Not long ago British soldiers were contending with the Turks in the environs of the ancient capital of the Euphrates, Ctesiphon, a few miles south of Bagdad. Here one finds the ruins of the great palace known as "the throne of Khosrau," the most remarkable example of Sassanian architecture extant.

The Tigris has two main sources in the Taurus mountains, at an elevation of 5,000 feet. The headwaters of the western branch are only two or three miles from one of the sources of the Euphrates. After the two branches join the river flows in a southeasterly direction for 800 miles until it unites with the Euphrates 70 miles above the Persian gulf, and forms the Shatt-el-Arab. The two principal towns on this waterway of ancient glory are Bagdad and Basra.

Diarbekir, situated on the upper Tigris, has an impressive situation. Built upon a basaltic table land, surrounded by walls constructed of basaltic rock, the city overlooks a broad bend of the Tigris, which flows by its eastern side. Beneath the walls of the city and within the bend of the river the Tigris is covered with vegetation of every shade of green that the East can produce.

Few cities of the earth have undergone greater vicissitudes than Diarbekir. Roman and Persian, Armenian and Parthian, Arab and Turk have dominated its fate.

manifest themselves in crime, society pays the policeman and supports the penitentiary by legal expropriation. And when the wretched masses die, society pays for the funerals and supports the orphans. This is not to mention the moral and physical menace to the community which such an unclean family may become.

Count these public "charities" and it becomes clear that the \$500 which New York saves on each of the laborers it takes out of New York city's treasury and orderliness and health—and more, too.

Laws of society are like any other laws of the material universe; they are inviolable. Society cannot break them, but society can break itself against them. And that is what society has been doing. With this consolation, however, that every brute society inflicts upon itself awakens its intelligence and concern in that particular direction.

A new motor truck for carrying coal carries the body on a turntable so that it can be unloaded at any angle.

Lengthening the Skirt. Gathering up all the straws that show the wind, it is probable that the street skirts will grow longer as the season advances. They may not desert to the instep, but they will reach the ankles. The extreme shortness of skirts for the last five months has been so overemphasized in cheap way that many women prefer to go against the majority.

Excuses for Not Being Saved

By REV. JAMES M. GRAY, D.D.
Dean of the Moody Bible Institute of Chicago

TEXT—Lord I will follow thee, but— Luke 9:51.

This is what a good many people are saying in their hearts if not with their lips. They know the Gospel plan of salvation. They know they must believe on the Lord Jesus Christ in order to be saved, and they know that Jesus Christ will receive a clean heart and have renewed within them a right spirit. When a man is thus regenerated he no longer wishes to do the things he used to do and finds it easy to follow Christ.

In their struggle to put off the day of decision they frame various excuses, like the man of the text who, when our Lord said unto him: "Follow me," replied: "Lord I will follow thee, but let me first go bid them farewell, which are at my home." Ordinarily there could be no objection to a man's doing that, but on the occasion the command of Christ was peremptory, and the man's action would determine at once whether he preferred his family to Christ. There comes a time in every man's life when he must decide this question, and determine the presence of his Lord. It is the presence of Christ, God whether God comes first or not.

Hypocrites in the Church. 1. Some say there are so many hypocrites in the church, forgetting that there are many hypocrites by which they earn their livelihood, and yet they do not recognize that business or profession.

A good way to meet this objection is to ask whether they think hypocrites will go to heaven? As they will certainly answer, no, then it might be asked whether they themselves can go to heaven without Christ. As they must reply to this question, as well as to the other, in the negative, they will be brought to see that they must dwell with hypocrites throughout eternity unless they be saved.

The inquiry brings to mind the case of a certain man who was always giving this reason for not accepting Christ. And yet his faithful wife heard him cry in the night more than once: "God, be merciful to me, a sinner!" It is a sad thing for a soul under conviction of sin, to cast away the hope of salvation for so flimsy a reason as the presence of hypocrites in the visible church.

Giving Up or Taking On, Which? 2. Others hesitate to accept Christ because they think they will have so much to give up. But they are ignorant of the fact that the Christian life is from every point of view a gain rather than a loss. You give up sin, but you take holiness. You give up sorrow, but you take joy. You give up death, but you take life. You give up self, but you take God.

D. L. Moody used to tell of a soap manufacturer who was under conviction of sin, but hesitated to accept Christ. He pressed him for a reason, and at last he said it was his sinfulness that kept him back. "I claim for it," said he, "will do everything I claim for it, but the fact is it will destroy the clothes. Now if I accept Christ, I must give it up."

Here was a plain issue which many another man has had to face, but which he has hesitated to accept. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 3. "I am afraid I won't hold out," is another very common excuse. But the mistake here lies in the fact that the man is thinking of his own strength, instead of the strength of the Savior.

There is a Latin motto on the facade of a Y. M. C. A. building in New England that sets this truth before us very tersely and beautifully. The words are: "Teneo et teneor," which means, "I hold and am held." It suggests the picture of a strong man with a child in his arm ascending a dangerous cliff. The child is clinging to the man, but it is because the man is holding the child that the latter makes the ascent with safety. In like manner the faith of the believer causes him to cling to Jesus Christ, but it is Jesus Christ that keeps and saves him to the end.

Let us not be afraid to accept him as our Savior and follow him as our Lord.

It is something they do not wish to do because it means a turning away from things in which they now find profit or pleasure. They do not reckon on the fact that when they truly believe in the Lord Jesus Christ they will receive a clean heart and have renewed within them a right spirit. When a man is thus regenerated he no longer wishes to do the things he used to do and finds it easy to follow Christ.

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Partition Broken Down. We can no longer speak of a bourne from which no traveler returns. The middle wall of partition has been broken down and the boundary become but an invisible line by the resurrection of Christ.—Benj. B. Warfield.

Dwelling in Glory. The glory that dwells in the sacred humanity, and which even here flows from him into his own, is there given in fullness unto God's sons, who stand resplendent in that glory, before the throne.—Rev. G. B. Gody.

Possible Beneficiary. "What is the trouble with this telephone?" said the grouchy person. "Every time I want to talk to somebody the line is busy." "Well," replied the patient friend, "it's an ill wind that blows nobody good. May be it's lucky for the party you were going to talk to."

Must Go Together. It is futile to attempt to live in sections, separating business from religion and work from faith.—Hush Black.

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Reminder of Famous Jester.

In Braunschweig, a quaint old German town, is pointed out the building—still used as a bakeshop—where Till Eulenspiegel, famous as a jester in the fourteenth century, was born. Many who have listened to the musical composition, "Till Eulenspiegel's Merry Pranks," which enshrines his name, have never associated of this with the merry baker boy of Braunschweig. He is credited with having made many little glances at ovals and monkeys, which he gave away to children. The shop at No. 11 Backerstrasse still does a thriving business—or did prior to war times.

Suppose we quit assuming that the other fellow is crooked. All that such imagining breeds is hatreds.

Bluebirds for the Nursery. Now the charming and symbolical bluebird flutters in still another place—so many alighting spots have the bluebirds found within the past twelve months. His skins journey over the brooms and mirrors of the children's toilet table these days and very charming are the white ivory-finish belongings with decoration of bluebirds in various sizes.

Wash day is smile day if you use Red Cross Ball Blue American made, therefore the best made. Adv.

A nut is a mighty important thing—sometimes he is merely self-important.

A man who needs advice is apt to get the brand he doesn't want.

The Effects of Opiates.

THAT INFANTS are peculiarly susceptible to opium and its various preparations, all of which are narcotic, is well known. Even in the smallest doses, if continued, opiates cause changes in the functions of the body, and these changes are likely to become permanent, causing intellectual, mental perversion, a craving for alcohol or narcotics in later life. Nervous diseases, such as intractable nervous dyspepsia and lack of staying powers are a result of dosing with opiates or narcotics to keep children quiet in their infancy. The rule among physicians is that children should never receive opiates in the smallest doses for more than a day at a time, and only then if unavoidable.

The administration of Anodynes, Drops, Cordials, Soothing Syrups and other narcotics to children by any but a physician cannot be too strongly decried, and the druggist should not be a party to it. Children who are ill need the attention of a physician, and it is nothing less than a crime to dose them wilfully with narcotics.

Castoria contains no narcotics if it bears the signature of Chas. H. Fletcher. Genuine Castoria always bears the signature of Chas. H. Fletcher.

Real Humorist. "My nephew, Perry Pert, ought to be writing button busters for the Star-beams column, right now," said old Isaac Ickery. "He's a whole lot fuller of yummer than the fellows